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them both;" and so the probability is that the comparison to a death and burial and resurrection with Christ "is merely an incidental allusion, and not the direct and principal signification of the rite."

But suppose it was an incidental allusion, and let it be granted that the idea of cleansing is the primary idea in the symbolism of baptism, is there even a hint in such an admission that the New Testament knows anything of any other "mode" of administering the rite than that indicated by our English word "immersion"?

But we have already exceeded the limits allowed to us. Enough has been said, however, to indicate that in the opening of the twentieth century Christian scholars in a study of Christian baptism are likely to find what they set out to find. We read history through our prejudices, Wendell Phillips once said; and this is true too often, even of our reading of the New Testament.

HENRY S. BURRAGE.

PORTLAND, ME.

SCIENCE AND THE FAITH.

It is very difficult, perhaps impossible, for me to do justice to Mr. Capron's book.¹ And the reason may be put in a sentence. The work is one of the best sustained, and altogether the most ingenious, which it has been my fortune to read for some time; yet, save in one or two places, and these probably unimportant, it fails utterly to carry conviction to my mind. Having made this confession, I shall attempt little more than a bare presentation of Mr. Capron's general contention.

Mr. Capron proposes to show, on a basis of a frank acceptance of all the main consequences deduced by Spencer in the *Synthetic Philosophy*, that "the religion of the Bible, the sole repository of religious ideas," is true in itself, and able to stand the most rigid tests required by advanced scientific thought. He maintains this thesis through nearly five hundred pages, with amazing ingenuity and resource, somewhat as follows: Interdependence is the prime condition of terrestrial life. As the sun and the earth are to physical man, so are religion and science to intellectual man. Religion exercises the same vitalizing influence upon science as that exerted by the sun upon the earth. This is the first great "homology." The two, in both cases, are concurrent forces. So far the introduction. Part II deals with the

¹ *The Conflict of Truth*. By F. HUGH CAPRON. London: Hodder & Stoughton, 1902. vii + 509 pages. 10s. 6d.

physical, and consists of the most detailed and acute attempt known to me to show that the biblical account of creation not only harmonizes with, but anticipates, the nebular hypothesis. I consider this the ablest portion of the book; at least, it is freer from unchastened fancy than the concluding part. Here is its final conclusion:

Translated out of their theological terminology into the exact and literal scientific equivalents of the terms employed, the first two verses of Genesis run thus: In the beginning the Almighty Being created space and matter. And matter was then in a gaseous condition; for it was formless, homogeneous, and invisible, and the Spirit of the Almighty agitated with molecular vibrations the fluid mass. (Pp. 212, 213.)

Its second conclusion is that man, according to the Scriptures, possesses four attributes: material form, vitality, consciousness, and spirituality. Genesis alleges that, while the last was created, the others were only formed; and the account of the formation is scientifically accurate. Similarly, the Bible foretells the end of the material universe quite correctly. Accordingly, we are forced to admit that the complete consonance of the Hebrew form of the creation legend with modern science, when fairly interpreted, has an immense negative value in removing a reproach from religion.

Not satisfied with this, Mr. Capron in Part III proceeds to investigate the spiritual nature of man, which was specially created, and to show, on the basis of assorted quotations from the Old and New Testaments, that here too, in a sphere which science knows not of, a perfectly scientific account is rendered of supra-physical phenomena. This he effects by the institution of certain far-reaching "homologies" between the spiritual and the physical, drawn mainly from a supposed analogy discovered in the phenomena of light and their nature and offices in the material universe. "Here, then, are the factors of spiritual sight, placed side by side with their physical homologues:

God	-	-	-	-	-	The Fountain of light
The word of God	-	-	-	-	-	The light itself
Christ	-	-	-	-	-	The ethereal medium between the light-giver and the light-receiver
The heart	-	-	-	-	-	The rudimentary organ of sight
Trust in Christ	-	-	-	-	-	The method of sight-evolution

"Our problem is to demonstrate, from these factors, the identity of the Bible doctrine of the development of spiritual sight, with the scientific theory of the evolution of physical sight" (p. 485). Thus, Paul's argument (Acts 17: 27) is this:

Hitherto (prior to the coming of Christ, the great luminiferous Medium between God and man) mankind (like the blind Silurian) has been groping in the dark, in the vain attempt to find the God of light by means of a feeler. . . . But now that Christ, the luminiferous Medium, has come, there is no longer excuse for thus groping in the dark; for now the light is accessible to all. (Pp. 487, 488.)

Molecular synchronism has its analogue in the spiritual sphere, and must be acquired ere the spiritual man can recognize the light of divine truth.

This outline gives a vague idea of what Mr. Capron has tried to do. It deprives his presentation of all its verve and skill. Thus, the book ought to be read by all interested in such matters; for it is the best thing of its kind, no matter what one may think of this kind. But it ought to be read with a continual remembrance of the question, To what purpose is this waste? Also it ought to be viewed in the light of such a problem as this: What might Mr. Capron say had he been duly instructed in the implications of epistemology?

Mr. Mallock has always been known to serious thinkers as an exponent rather of acuteness than of grasp, and his books excel in facility and *aplomb* rather than in constructive power and insight. In the present case² it is not unfair to say that the balance in favor of the lesser virtues swings more strongly than ever. As before, the presentation is interesting, the criticism vigorous to the point of bitterness, the illustration apposite; but the impression continues to be that of a palace of ice. In brief, the work will do little or nothing to enhance Mr. Mallock's reputation. From the standpoint of a scientific philosophy, which recognizes all factors incident to the problem, and tries to face the issue—no matter how dread—squarely, the book must be judged weak alike in conception and in execution. And this debility appears emphatically in the author's lack of discrimination. He fails to observe where the stresses fall in philosophical problems as they stand today, and he fails badly at that. We seem to be reading articles, of a certain sort, which were wont to appear in the *Fortnightly Review* twenty-five years back. The author becomes the victim—willing because unconscious—of a species of conventionality which, sooner or later, seems to make writers of his faith its own. The main subjects of discussion and inquiry are, of course, those

² *Religion as a Credible Doctrine: A Study of the Fundamental Difficulty.* By W. H. MALLOCK. New York: Macmillan, 1903. xiv + 287 pages. \$3, net.

incident to the so-called conflict between scientific results and religious beliefs. But, like so many before him, Mr. Mallock has identified science with certain metaphysical conclusions which, so far from being inferences from modern inquiry, are actually incompatible with its central principles. It were surely too belated, at this date, to take Huxley and Spencer as the representative protagonists of a scientific philosophy. As a natural issue, Mr. Mallock finds himself in a hopeless plight. To wit, it is reasonable to acquiesce in two orders of existence, not reconcilable in terms of reason. In this connection, the book indeed contains one most pertinent remark: "The geese of the days of Moses were as wise as the geese of today" (p. 60). While some few suggestions may be extracted from the twelfth chapter, on "The Practical Basis of Belief," one is compelled to conclude that, on the whole, the work is a good specimen of a prevalent species of quasi-popular philosophy, and not entitled in any sense to be classed as *Wissenschaft*. On the destructive side it is not without merit; the constructive is sadly to seek.

R. M. WENLEY.

UNIVERSITY OF MICHIGAN.

THE SPEAKING OF WOMEN IN THE APOSTOLIC CHURCHES.

THE subject which Zscharnack¹ investigates is larger than that which I have chosen for my title. It includes the churches of the second and third centuries, as well as of the first, and the Gnostic and Montanistic churches, as well as the orthodox. But the part of his book which will prove most instructive to readers in general is the second chapter, in which he deals with the activities of women in the apostolic churches. Here he undertakes to prove that in the apostolic churches, and especially in those founded and guided by Paul, women took part in public worship, were missionary preachers, presided over church meetings, taught, baptized, and administered the Lord's Supper. I shall not review all the arguments with which he supports this courageous proposition, but shall limit myself to the more notable of those which have to do with the speaking of women in the churches.

One is derived from the term "fellow-workers" applied to both Prisca and Aquila in Rom. 16: 3. If the term "fellow-worker" had

¹ *Der Dienst der Frau in den ersten Jahrhunderten der christlichen Kirche*. Von LEOPOLD ZSCHARNACK. Göttingen: Vandenhoeck & Ruprecht, 1902. 193 pages. M. 4.80.